treasure?[27] — Yes; for Moses it was a small thing; as R. Hanina said: To illustrate by a parable, if a man is asked for a big article and he has it, it seems like a small article to him; if he is asked for a small article and he does not possess it, it seems like a big article to him.

WE GIVE THANKS, WE GIVE THANKS, HE IS SILENCED. R. Zera said: To say 'Hear, hear', [in the Shema'] is like saying 'We give thanks, we give thanks'. An objection was raised: He who recites the Shema' and repeats it is reprehensible. He is reprehensible, but we do not silence him? — There is no contradiction; in the one case he repeats each word as he says it,[28] in the other each sentence.[29] Said R. papa to Abaye: But perhaps [he does this because] at first he was not attending to what he said and the second time he does attend? — He replied:

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(1) About saying habdalah over wine, after having mentioned it in the Tefillah.
(2) Lit., 'betaking himself and going'.
(3) I.e., on Saturday night, when the fourth benediction 'that graciously grantest knowledge' is not said.
(4) Because otherwise there would be no need to say that the halachah follows him.
(5) R. Akiba provides for habdalah a benediction by itself. Consequently is was necessary to declare the halachah follows R. Eliezer on at festival which follows Sabbath, to exclude the view of R. Akiba.
(6) On a festival following Sabbath.
(7) Why then is it necessary to say that the halachah is as R. Eliezer, not as stated by R. Akiba?
(8) And is to be taught as such in public.
(9) And we advise individuals to act thus if they inquire.
(10) When a festival falls on Saturday night.
(11) We do not recommend this, but if one does so, we do not interfere.
(12) Though the word used in the Mishnah of Pes. (13a) is not stoa (colonnade) but the more familiar iztaba which has the same meaning. V. Pes. (Sonc. ed.) P. 59. nn. 10-11 and Bez. (Sonc. ed.) p. 54 n. 9.
(13) That we incline towards the view of R. Eliezer or that we regard it as probable.
(14) To be inserted in the fourth benediction of the festival 'Amidah.
(15) This form of habdalah prayer is used with slight variants on a festival that follows Sabbath, v. P.B. p. 227.
(16) V. Deut. XXII, 6.
(17) For the reasons, v. the Gemara. This Mishnah is found in Meg. 26a with a somewhat different reading.
(18) The dualism of the Persian — the God of darkness and the God of light.
(19) Infra 54a.
(20) By implying that this one is favoured above others.
(21) V. Meg. (Sonc. ed.) p. 149 notes.
(22) Lit., 'sharpen'. He wanted to see if he knew the law.
(23) Great, mighty, and terrible, in the first benediction.
(24) Deut. X, 17.
(25) I.e., all a man's qualities are fixed by nature, but his moral character depends on his own choice.
(26) Deut. X, 12.
(27) Isa. XXXIII, 6.
(28) This is merely reprehensible.
(29) In this case he is silenced since this is as if he were addressing two Powers.

Talmud - Mas. Berachoth 34a

Can one behave familiarly with Heaven? If he did not recite with attention at first, we hit him with a smith's hammer until he does attend.

MISHNAH. [IF ONE SAYS, LET THE GOOD BLESS THEE, THIS IS A PATH OF HERESY].[1] IF ONE WAS PASSING BEFORE THE ARK AND MADE A MISTAKE, ANOTHER SHOULD PASS IN HIS PLACE, AND AT SUCH A MOMENT ONE MAY NOT REFUSE. WHERE SHOULD HE COMMENCE? AT THE BEGINNING OF THE BENEDICTION IN WHICH THE